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Aesthetic grounds of realization of person-oriented model of education

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Abstract

Complexity and dynamism of the development of socio-cultural situation require constant transformation of the educational paradigm, elaboration of the person-oriented approaches, models, and technologies of its realization, based on the principles of humanistic-oriented pedagogy. The principle of integral development of the anthropological characteristics, self-realization of the person as a holistic subject of both social and spiritual culture acts as the priority purposes and values of humanistic paradigm of the person-oriented education. The author emphasizes the urgency of formation and establishment of the conditions for realization of the open models of educational practices as a socially-anthropological project of the human potential development. The principle of aesthetization of communicative interaction of the subjects of educational process, based on the development of the ability to reproduce aesthetically-reflexive interaction between its participants, is one of the conditions of productivity of realization of personally-oriented model of the educational practice. Establishment of dialogically open systems of subject-subject interaction in educational space should be realized in the context of institutionalization of existential and cultural self-determination and self-development of personality. The author comes to a conclusion about the necessity of development of productive pedagogical technologies, directed at formation of aesthetic culture of designing and realization of individually-oriented educational trajectories of development of personality potential of the subjects of the educational process.

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1. Introduction

At present the problem of formal education emerges as a problem of formation of an integrated personality in the conditions of a certain social-cultural educational environment, as a problem of disruption between social expectations, requirements, meaningful content of the educational activity and those results, which are achieved within the framework of practiced pedagogical models. The current educational system along with other institutions of the mass culture does not lose its significance as a main institute, responsible for formation of general cultural and professional knowledge, skills and habits. Independence, mobility, learnability, motivation, capability of designing

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and realization of life strategies in the context of instability and ambiguity of the social-cultural situation development – is far from being complete the list of anthropological characteristics of a graduate, which are of high demand in the modern society.

The problem consists in the fact that social-pragmatic attitude of the modern model of education comes forward as a certain condition and criterion of success and, in fact, forms personality qualities of a pragmatically adapted human being, striving for realization of utilitarian life purposes. In case the realization of lofty life requirements turns out to be unclaimed in the educational trajectory of personality development, the unfolding of the educational process itself loses its creative source, loses existential depth, and gradually leads to “atrophy” of the essential qualities of a person. The predominance of external operational constituents, formalism and pragmatism of the contemporary attitudes of the educational paradigm suppresses spirituality as a fundamental ontological property of life. The development of educational technologies, oriented at revealing of the resources of productive activity of a human being and development of the abilities of designing one’s won strategies of self-realization and self-improvement of the personality in different ontological projections obtains a certain practical significance in this respect.

The qualitative transformation of the educational paradigm itself should be based on the principles of humanistic-oriented pedagogy, considering the complexity and dynamism of development of social-cultural situation of the modern society. The personal-oriented education should be considered as a holistic uninterrupted technological process, which is built up according to the laws and principles of personal self-motion and self-development of the subjects of education. An essential role in the technological construction of practical processes belongs to an aesthetic constituent, which, in its essence, determines the possibility itself of their realization, the educational model as thought-creation, self-creation, and life-creation. The development and formation of aesthetic origin underlie the construction of technology of personal-oriented education, contributes to the blurring of boundaries between education and nurturing, creative self-development and spiritual formation of a personality as a subject of education.

2. Education as a culturally-creative process of the personality

In the modern era of global spiritual-intellectual transformations the problems, concerning different questions of productive technologies formation of an educational process, which are capable of proposing the strategies of formation and self-affirmation of the personality in the contemporary world of technogenic civilization of principally creative, not destructive of the existentially-ontological character, are the most actual ones.

For the modern type of society the criterion of a person’s “utility” as an evaluative function of a human being has become quite acceptable. It is just from this axiological position that a human being appears as a socially useful subject, being considered through the prism of one’s functional utility. The process of controlling one’s behaviour is realized predominantly by an external way: by means of activation of mechanisms of social interaction, determination of guiding lines of educational attitudes for construction of a definite life model, as well as formation of the ways and skills of acting in it according to the specifically defined algorithms. Under such conditions, the formation of a pragmatic-oriented model of the human life activity as some “successful” project of one’s self-realization in a social-cultural reality becomes the ultimate purpose of social cognition and education. Mastering the typical skills of “life stability”, allowing purposeful-rational solution of particular life situations and, thus, “building oneself a road through life” according to the predetermined path of development, both at the level of everyday life existence and in the field of professional activity, becomes a priority aim of education (Duminskaya M.V., 2014).

As a product of this pragmatically oriented model of the educational process we consider not just a subject, having a definite repertoire of knowledge and skills (knowledge carrier), but a personality, aimed at realization of the definite role sets, able to act in the previously unregulated life situations, to evaluate them and make righteous decisions from the point of view of achieving the set goal. Special requirements are imposed on the development of the ability to understand the situations of that life world, where a personal scenario of self-realization, unimaginable without close and constant interaction with others, will be developed.

This kind of attitude to some degree allows the subject to create quite acceptable conditions for the most successful transition to a communicative system of the life world of the principally open type and outline the

prospects of self-realization in it. At the same time, it is necessary to note that these educational strategies do not satisfy the demands of the development of the intrinsic world of a person as a holistic personality, undoubtedly, not reduced in the entirety of one's existence to actually-functional use in the sphere of everyday life reality. The fullness and "ingenuity" of the personality existence is determined by the ability of self-surpassing, self-overcoming, first of all, the limitedness of one's actual existence, finiteness of self-staying in the world of social-cultural reality. Human life cannot be reduced to one's functional self-realization. The fullness of life is acquired in the state of transition from existing in the modus "what" to the existing in the modus "how", determining the essence of the process of transcending as a fundamental basis of the ontology of personality. Hence, the criterion of self-esteem of the personality should be determined by the level of potential and actual development of one's intrinsic world, oriented at some lofty, absolute values and ideas.

The utility, pragmatism in the use of intrinsic world of the personality, utilitarianism of one's spirituality becomes unacceptable for the contemporary type of mentality and is taken to a greater extent as a negative phenomenon, regarded as unacceptable decline of the ideal up to the primitive, mundane level. Such kind of treatment conditions positive striving for the transformation of the educational technologies, capable of proposing not only definite skills of social activity, but also of conferring existentially meaningful sense upon them, of determining some symbolic range of axiological attitudes of human being self-realisation in the social-cultural dimension.

The approaches, in the basis of which the educational process is considered as a practice of formation of the complex of socially-anthropological characteristics of the subject, are actively developed in psychological, philosophical, sociological studies of XX century. The idea of a developing subject, involved into the activity of the integral self-development, caused a change of emphasis from meaningful constituent of education to the idea of designing the development process of a subject (Davydov, V.V. (2004), Elkonin, B.D. (2003)). The education in this context is regarded as a cultural creative process, which reveals the meaningful content of the trajectory and ways of personal self-development in real social-cultural conditions. From this perspective of consideration the ability to understand the sense and the ways of acquisition of the methods of cognition and action in a constantly changing social-cultural environment is the most significant in the educational process rather than the volume of accumulated knowledge and acquired skills.

A person-oriented approach to the educational strategies corresponds to a modern humanistic paradigm, as it is based on the methodology of formation and development of the base mentality of personality within the framework of the definite social-cultural context. The development of spiritually-meaningful basis of personality and formation of a human being as a subject of both social and spiritual culture become the priority goals and values of humanistic paradigm of the person-oriented education.

Modern tendencies of renovation of educational system should, first of all, proceed from the understanding of education as a human forming and culturally creative process. After all, quite recently we have faced the threat of destruction of aesthetic education as a social-cultural phenomenon. The assertion of the secondary nature of aesthetic culture of a separately taken personality has become a presupposition for it. The consequences of this positioning imply extremely destructive tendencies, as the phenomenon of "irrelevance" of the development and realization of lofty spiritual essential abilities of a human being can lead, finally, as the representatives of humanistic psychology assume, to their "atrophy" and "dehumanization" (Nepomnyaschaya, N.I., 2001).

The essence and value of the educational process consists in discovery of oneself as a holistic person, one's active creative involvement into the project of one's ontological self-realization in different projections and spheres of self-development. The processuality and effectiveness of this involvement are conditioned in many ways by the specifics of educational environment. Creation of conditions for enhancement of inner motivation to formation and realization of lofty value attitudes and senses, not exclusively in a pragmatic key, transforms the solution of the complex and routine educational problem into the area of a purposeful, fascinating, spiritual process of the personal self-realization (self-creation). The important moment in the educational process is the replacement of the emphasis from its outer constituent to its inner content, filled with existential meaning. Education becomes a "true" process, self-creation

activity, organized around the existential meaningful core. In this context of consideration the educational process acquires the nature of aesthetic eventfulness, in which the truth, welfare and beauty acquire inseparable uniqueness.

3. Significance of the aesthetic component in transformation of educational system

The process of formation and development of aesthetic culture of the personality has a decisive meaning for transformation of educational system, being, in its essence, the source of its self-development. In the context of the problem under consideration the interest is drawn to the concept of actualisation of the basic potentials of a human being of C. Rogers with its ideal of “entirely functioning personality” (Rogers, C., 1994) and the concept of self-actualisation of A. Maslow with its hierarchical principle of realization of human demands, where the need in development and realization of one’s ideas, abilities, personal uniqueness become the summit (Maslow, A. 1982). The creative strategy of life is asserted not only as a fundamental strategy of the integral cultural creative self-development of personality, but also as an extremely effective strategy of survival in the complex realia of everyday reality.

At the same time it is necessary to note a certain insufficiency of methodological study of the complex of fundamental concepts and categories, reflecting the peculiarities of the pedagogical process of formation and development of the culture of aesthetic attitude to the world, as well as development of productive methods and forms of work, allowing obtaining the most prospective results in this direction. This circumstance causes a number of difficulties in determining the criteria of efficiency of the practiced models of aesthetic nurturing as an educationally-developing, social-cultural phenomenon. Besides, the problem consists in the fact that frequently modern pedagogical elaborations are directed, first of all, at technological, not searching components of the evolving process. When the development of the ways of strengthening in the world, and not formation of the ability to determine the ways and means of harmonious and creative self-realization in it, becomes a priority tendency.

The principle of reliance on the development of creative abilities of the personality, considered as a central link in the approaches to building of models of the educational process, is considered as the most productive and shortest way to liberation of education from pragmatism, conventionalism, devoid of the creative activity. It is necessary to shift the emphasis in a cognitive activity to its inner meaningful content, when the ability of vision, understanding of the meaning and the ways of obtaining the methods of cognition become important, and not the volume of accumulated knowledge and acquired skills of acting.

The active mastering of the system of dialogic ways of establishment of subject-subject communicative relations in educational space should, first of all, act as a basic guideline of formation and regulation of creative, developing activity of a person. The subject-subject activity approach implies that in the process of cognition the world (Other) does not appear relatively I as something alien, opposed in its objective present givenness, but, on the contrary, manifests itself as an open system, infinitely developing in the chain of communicatively-eventful, dialogic relations of cognizing subjective origins, aimed at mutual understanding and disclosing deep essentially meaningful origins of each other. Exclusively whole-hearted person can strive for holistic comprehension of Existence by means of manifestation of essential origins, focused on lofty aims, meanings, and values.

In this respect, the modern educational situation requires that a teacher change one’s attitude towards both the subject of pedagogical influence and educational process itself on the whole, which in its basis should be understood as an infinitely developing co-existentiality, built on the principles of dialogic interaction. The dialogue as a system of the developing relations represents a reflexive interaction, which becomes the basis of the contemporary model of social humanitarian cognition. The process of awareness, movement of the thought to the truth develops the ability not only to see and understand what is happening around, but, first of all, something that happens inside oneself.

Going beyond the gnoseological constituent of the educational process into the area of its axiological consideration as an act of co-creative co-existentiality, in which not only translation of the system of knowledge, but also spiritual values of the human existence occur through the personality questioning and revealing the meaning, allowing ontologizing the results of mutual thinking activity. The results of pedagogical practice justify the fact that creation of the conditions for overcoming the institutionalized formalism of the modern models of education and

creative inertness of the subjects of the educational process considerably enhances the productivity of pedagogical technologies, based on the principles of the developmental open education. The capability of modelling cognitive processes, first of all, as creatively developing events, meets the demands and tasks of creative pedagogy, which becomes in this case not only the process of utilization of creative forms and methods of teaching, but a special philosophy, carrier of the spiritual origin of the comprehending consciousness, initiating awakening of talents, enlightenment, disclosing a new vision of a cognizing personality.

The development of the aptitudes for active, spiritual, creative mental activity, capable of further insight into the essence of the phenomena of the existence, becomes the criterion of thought creation. The establishment of the atmosphere of thought creation in educational space is possible only in case of breakthrough to the genuine aesthetic eventful perception of life, elevating over ordinariness, revealing the ability to see beauty of the ways of understanding the world, to value the phenomena of generation of the new. In the modern world, as Gorelikova M.V. justly asserts, "... not simply originality, but great clarity of the thought is valued. As in the art: not just unusual concept or interpretation, but the most inspiring, bearing more revitalizing power ... let us encourage the attention to the phenomenon of the thought, the ability to notice and value a fine thought ... in ourselves and in others... then spiritually-soul qualities, energies will be really remanded; the best powers will be tense in action" (Gorelikova, M.V. 2003). Thought creation should become simultaneously the aim and the method of the educational process.

Psychological characteristics of creative thinking as studies of creative personalities, conducted by K. Taylor, K. Cox, E. Row, show, allowed specifying stable, distinctive typological features, corresponding to behavioural model of personality (Yakovleva, E.L., 1997). The tolerance to ambiguity, readiness for collision with obstacles and their overcoming, motivation to intellectual, social, spiritual self-improvement, striving for recognition and readiness to labor for the sake of recognition – all these features differentiate those people who have pronounced creative strategy of thinking. People, like these, show great independence and, at the same time, responsibility, when building relations with others. The clear moral position is typical of them, at the same time they can possess some inclination to the play, spontaneity in behaviour, philosophical approach to life. Creatively gifted people are less subjected to the symptoms of anxiety and more self-confident, they are persistent in achieving the set goals.

The aesthetic origin lies in the basis of building of the communicative (co-creative) dialogue between the subjects of the educational process. Analyzing the works, devoted to the problems of building dialogical communication (M.M. Bakhtin, V.S. Bibler, M. Buber, T.P. Grigorieva, M.S. Kagan, J.M. Lotman, V.A. Polikarpov, A.K. Kolechenko, G.M. Kuchinski, S.N. Petrova et al.), it is possible to point out a number of principle attitudes, providing and determining the specifics of reproduction of such kind of interactions. First, the issue should contain ambiguity and then the main task of the dialogue will consists in implementation of the transformation of uncertainty into certainty. Secondly, dialogicity of building of relations – is simultaneously a state and a process of co-thinking, in which each participant of the event, starting from the position of inner vision of the situation, offers the personal variant of judgement, interpretation, solution, each of which enriches the context of co-thinking. This kind of attitude neutralizes the feelings of distrust, apprehension, fear, animosity in the participants' statements of dialogue interaction, unwillingness to hear each other is replaced with interest in the judgement of the other person, with mutuality, openness in opinions. Mutual tension of the thought occurs and is connected with understanding of polyvariant judgements, with the search of the effective solution, the productiveness of the pauses is realized. Achievement of tolerance in case of different meaningful positions reaches a definite degree of meaningful assonance and, finally, leads to comprehension of complicity with each other, which determines the degree of fulfillment and productivity of dialogue relation of the partners.

Implementation of the dialogical type of communication is opposite in its attitudes to the principles of educational process, implying the creation of the field for transferring informational message on behalf of I as a subject possessing and Other as a subject receiving the message. In this case the process of communication itself becomes an original mechanical movement of information from one carrier to the other one, in which connection the message in its content does not undergo the changes. The acts of coding and interpretation of the deciphering appear in the act of co-existential interaction and turn out to be identical to each other. Productivity of interaction in this extensive

communicative model is determined by the correspondence of the reflection by the object of the obtained information, which is issued in the stable information formulas, representing a mechanism of acquiring the knowledge about the world and in variability of empirical and generalized theoretical forms. The skills and abilities, obtained in this type of education, directed only at reproduction of the ready knowledge, differ with low variability, inflexibility, absence of the potential for development, which reduces the development of the ability to operate with the acquired knowledge and methods of working with it for new educational-cognitive and life situations.

Subject-object attitude leads to rationalism, operationalisation and technological building, norming of establishment of the system of relations between a person and the world as definite samples, necessary for further translations and assimilating of social-cultural experience. In this case the striving for search of fundamental anthropological basics of existence, conditioning existential self-determination and development of the personal origin, is lost.

A key role in creation of this creative communicative space is assigned to a teacher. In the chain of the aesthetic communicative interaction a teacher act as an active subject of educational process, initiated in a special way relatively Other (learner). Completing the integrity of the role subject-teacher, who acts not only as a subject-translator of knowledge, but acquires a special significance for the student, being for the learner as a existentially meaningful subject, able to reveal deep potentials of one's integral personality, to become a direct participant of the project of one's self-fulfillment.

It should be noted that the main purpose of organizational methods of intensive (creative) model of communicative interaction is determined not by the striving for increasing of informational volume (knowledge, skills, habits, competencies and etc.), but by the intention of reorganization, interpretation, coding, evaluation, rethinking of this information flow (different events and phenomena of the reality, kinds of information). Within the framework of subjective-objective relations each of the participants of the process acts as a significant event for Other. The accent is transferred not to the perception of the real-world information, but to the individual understanding of its meaning and value. In this case a subject is considered to be as a carrier of unique properties, aims, abilities and mechanisms of realization and the main pedagogical methods appear to be directed at formation and realization of the goal sets of spiritual-cultural, creative needs of a person. These principles determine a specific role of a dialogue as aesthetic mutual attentive listening to each other, based on the mutual recognition of their self-worth. This is an indispensable condition of development and nurturing of the aesthetic culture of personality of each of the participants of the dialogue, which implies formation of some intersubjective space, availability of the initial general cultural, worldview grounds. Such kind of attitude in educational process allows building world attitudes as a process of establishment, individually-oriented development and self-determination of a human being, first of all, as a transcending, freely creating subject. Co-creation should become an essential manifestation of each act-activity of a person in one's real, everyday life, a special way of acquisition of one's meaning, and not external imposed mechanism of cognition, teaching.

4. Conclusions

The complexity of the modern social-cultural situation, unlimited increment in the flows and volumes of information and, at the same time, their quick obsolescence require the development of other qualitative abilities and skills of thinking. That is, those instruments, which along with the rationale ways of cognition and methods of activation of mental activity act as adaptive ways and methods of control of personality resources. In its turn it justifies the necessity of establishment of qualitatively different strategic approach to formation of contemporary educational paradigm, especially on the principles of the humanistic-oriented pedagogy. Since it is the communicative-dialogic method, lying in its basis, that is capable of actualization of the whole complex of motivational resources of existentially becoming personality, contributing not only to one's intellectual, professional, but also spiritual development. Development of educational technologies, implying combination of rational ways of cognition and a creative method of activation of mental activity, as pedagogical practice shows, creates the conditions

for realization of the most productive ways of control of the process of formation base structures (intellectual, spiritual-moral, professional, aesthetic) of personality development.

The author emphasizes a particular significance of the aesthetic constituent in the pedagogical practice. Formation of aesthetical culture, oriented at development of aptitude for aesthetic system attitude towards the reality, according to author's point of view, is expressed in worldview active, holistic striving of the personality for many-sided and harmonious self-development, constant extending the borders of self-perfection in different ontological projections. Including the case, when aesthetic origin becomes a stable constant, appearing in all spheres of human life activity, then the process itself of self-realization acquires a special existential-ontological meaningfulness, becoming a process of constant self-creation, life-creation.

A specific character of the creatively initialized activity of the subject results in transformation of not only environment, but also the essential content of the personality itself, as the process of self-realization itself acquires the existential-ontological component, beyond which it is impossible to speak about "genuine" existence of a person. The communicative processes, by means of which the transformation of not only the subjects of communication, but also qualitative transformations and augmentation of the environmental educational space itself occur, act as an instrument of realization of this need.

The process of cultivating and development of the potential of the creative activity should be considered as a phenomenon, which, from the pointview of social-cultural analysis, acquires a specific axiological significance and orients at the search of the productive solution of practical educational problems, allows providing the conditions for development and self-actualization of both intellectual and spiritual-creative potential of the personality. In this connection, the development of the theory and technology of formation of creatively productive type of personality development is necessary to put forward as a central interdisciplinary problem, which will require consolidation of the efforts of social-humanitarian and pedagogical sciences. The thorough and profound analysis of the "harmonious self-transcendence" phenomenon, by means of activation of creative thinking, "thought-creation" in co-existential interaction of two sources (a teacher and a learner) acts as a condition of the conceptual institutionalization of ontological-pedagogical models of aesthetic self-realization of the subjects, included into the dialogical space of the educational process, as well as determination of the productiveness of strategies of their practical mastering.

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